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CLASSICAL WEEKLY

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THE HIBERNATION OF THE HUMANITIES (Campbell)

REVIEWS

BALOGH, Political Refugees in Ancient Greece from the Period of the Tyrants to Alexander the Great (*Shero*); HUSSELMAN, BOAK, EDGER-
TON, Papyri from Tebtunis 2 (*Fink*); BERGMAN, Hrotsvithae Liber
Tertius (*Hutton*)

ANTHOLOGIES of DISTINCTION

GREEK LITERATURE IN TRANSLATION

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Classical Association of the Atlantic States

Autumn Meeting 10:30 A.M. November 25, 1944

Parlor G, Hotel New Yorker, New York City

PROGRAM

PROFESSOR E. ADELAIDE HAHN, HUNTER COLLEGE

"Must Everything Be Changed?"

DR. JOHN J. GAVIGAN, S. J., VILLANOVA COLLEGE

"St. Augustine's Use of the Classics"

MR. CHARLES E. BACON, BOSTON

"A Publisher Looks at Post-War Latin"

President: DR. JOHN F. GUMMERE, William Penn Charter School,
Philadelphia

Secretary-Treasurer: PROFESSOR FRANKLIN B. KRAUSS, Pennsyl-
vania State College

Vice-Presidents: MISS JUANITA M. DOWNES, Cheltenham High School,
Philadelphia, and PROFESSOR DONALD BLYTHE DUR-
HAM, Hamilton College

THE HIBERNATION OF THE HUMANITIES

Before our efforts can exert a proper influence, teachers of the humanities must adopt a militant belief in their service to mankind. Our studies have for centuries been accorded a central place in a general or liberal education because they have been supposed to possess practical ethical and social value. They show a man how to be himself in a democratically organized society. But teachers of the classics for long stretches of time apparently forgot all this to become teachers of grammar, of linguistics or of stylistic excellence. In English schools boys read the periods of Cicero, the hexameters of Vergil and the alcaics of Horace so that by imitation they could write what Owen Meredith once stigmatized as a "baboo Latin." Their attention was never called to the value of what these authors said. Of late teachers of modern literature, in particular, have lunged to the opposite extreme. They have spread out their wares in a palace of art safely buttressed against the problems of human life.

My opinion is that we must stop treating the humanities in either of these fashions. Literature is of course an art, but let me dare to utter the heresy that we, in our rôle of teachers, should not consider it primarily as such. We should treat it as a body of material embodying the discoveries of man in the realms of personality and conduct. It is largely because we have neglected this stored up wisdom for naive delight in the triumphs of science that modern civilization has fallen upon evil days. The discovery of the internal combustion engine, of electron tubes, of sulphur drugs has not kept vast masses of men from acting like Attila's hordes. Nor has it prevented mankind from subscribing his whole body and soul to materialism.

Never, in my opinion, was it more clearly our duty to continue and re-emphasize our activities with all the intelligence and determination we can muster. No one realizes more intensely than I that we are fighting a war which we must win if any humane values are to survive in the world. But just because this war is a struggle to death between two different concepts of life, or, as we emphatically believe, between resurgent barbarism and western civilization, we must now, exactly now, insist on teaching just as much of the humanities as will not militate against the winning of this war. For, as Irwin Edman reminds us, if we cease to keep alive the things that are civilized in our American society, our land is destroyed without a bomb's bursting or an invader landing on our shores. There would not be much point in defending a civilization in which every civilized interest had lapsed.

The humanities have been through the ages the chief, indeed often the only preserver of civilized values. If we who teach these subjects had always been passionately sure of this truth and had been freshly aware of

it every time we set foot in a classroom, then no educator or educationist, however naïf, would have dared to advise the humanities to be "put on ice"—this phrase has issued from the mouths of two college presidents—for the war's duration.

No one has yet had the temerity to suggest that the Christian religion hibernate until the war is over. Surely no one would have proposed a like interruption of humane study if he had been sure that history, philosophy and literature performed just as important services to humanity as religion, or if he had remembered that it is only these disciplines which teach a man to control and enrich his personality, to establish and energize his values and to integrate his individual dignity with his social usefulness. For it is true that the achievements of the humanities represent our best human efforts to be intelligent about living. These services to humanity must continue particularly if we wish in these hours of world crisis to retain the democratic gains we have made during the last two hundred years.

In one respect, however, the humanities would do well to imitate science. The scientific discoveries of antiquity have been remembered and incorporated into the very fabric of modern science. For example, the principle that Archimedes discovered in hydrostatics is now the foundation of the entire science. That is not true in the realm of personality. The discoveries of antiquity in this region have not been similarly maintained and integrated. How often do we attempt to sift the truth from error in the ideas of Plato, Aristotle, Lucretius, Vergil, Dante, Rabelais, Rousseau, Wordsworth and Goethe? Has anyone since St. Thomas Aquinas sought to synthesize the precious truths about conduct discovered by the various seers into a system for the warning and guidance of man in his social, ethical and spiritual life? That should be the duty of us who must be the preservers and teachers of human values.

Secure in the conviction that this is the service we can render to the world today, we should ourselves go forth to war on two fronts—now. In the first place we should stoutly resist the attempt of the Army approved by the Bureau of Education to turn boys and girls in our high schools from their normal studies into rigidly constructed technical, vocational, and military paths. The instrument of this perversion is the High School Victory Corps, the members of which are to wear a uniform and are to be taught, in ways sacred to the military mind, immediate and unquestioned obedience to authority. This is the American equivalent of Hitler's youth organization. It is an entirely similar instrument for conditioning growing children to war and blind enthusiastic obedience to the state. How com-

pletely our left hand is kept in ignorance of what our right hand doeth! On one hand we are horrified at the deliberate perversion of the minds and emotions of German children. And Vice-President Wallace and others announce that one of the most important duties the allies must assume in Germany and other occupied countries is the control and direction of the education of those children who have not yet been so thoroughly indoctrinated with Nazi ideology as to be lost forever to the ways of civilized life. A whole generation of German children all educational authorities abandon as beyond recall. Yet we with our School Victory Corps in our own (thank God!) less efficient manner are setting out to create a similarly perverted generation of American children.

And let us be warned that this idea of public education not as a training for citizenship and humane living but as a conditioning process will not die once the war is over. It will simply change in direction. Industrialists are already asking if our schools can now be used to prepare boys and girls for war, why in the future they should not be used to condition them for industry. Let us begin in the high school to make the children good mechanics. It will be as easy to make them cogs in an industrial enterprise as cogs in a military machine. For every reason, then, the assault on education of free men made under the disguise of patriotism must be met and repulsed now. Next year or when the war is over may be too late.

In the second place we must resist the attempt to abandon or dilute such education in the humanities as we are still able to give in the colleges. Presidents and deans, worried over the financial situation in which their institutions find themselves, have tried by every means to ingratiate their colleges with the Army. Even the men not yet drafted have been given cheap bills of goods. Our courses in general education have been diluted and advertised as pre-aviation, pre-meteorological, even pre-chaplain courses. And colleges for women have made frantic, sometimes a little ridiculous, efforts to become merely training schools for war activities. Colleges acting in this fashion are recreant to their sacred trust to the civilization which they serve.

Will you forgive me if I record with satisfaction just how Columbia University is meeting this present emergency? It is certainly doing its duty to the war effort. Most of our laboratories have been dedicated to research for the Army and Navy. A midshipman's school of 2500 men has been housed in our dormitories and classrooms for over a year. Hundreds of boys in the Navy program have been in Columbia College. But we are also continuing to operate our college just as it was for the men who are still there. Our courses have been neither diluted nor filled with 'ad hoc' training. This is particularly true of our course in the Humanities which every Freshman, no matter what his interests and plans for a career, must elect. During the first semester these

boys read all the Iliad, four plays by each of the Greek dramatists, large portions of Herodotus and Thucydides, Plato's *Apology*, *Symposium* and *Republic*, Aristotle's *Poetics* and four books of the *Ethics*, Lucretius, the *Aeneid* and a good deal of the *Annals* of Tacitus. The fact that one half of the year is devoted to the classics of the Classics is a tribute to the centrality of these great works to the business of living. That is the reason that we dare not give up the teaching of the literatures of the ancients. It is a feeble defense of the reading of the Classics to argue that it gives students a mastery of an English vocabulary, or that it enables them to read Shakespeare or Milton more carefully and intelligently.

In the second semester our Freshmen read the great works of modern literature beginning with St. Augustine's *Confessions* and Dante's *Inferno* and ending with Goethe's *Faust*. These works are read in English translations. That is unfortunate, but it has some compensations. It prevents our becoming lost in the intricacies of grammar or in the pseudo-subtleties of aesthetic analysis. It frees the teacher to devote his attention to an exposition of the ideas of these great men, to criticize them and to discover their relevancy to our modern lives. Our Freshmen, most of them, become interested in this reading and eager inhabitants of the world of ideas into which it introduces them. At the end of the Sophomore year our Dean receives a confidential anonymous report from each student. Sixty per cent of these men say that of all the courses which they have taken they prize most this course in the Humanities.

And the reason is clear. The books we read perform the service which only they can give. They are guides to conduct—to personal happiness and to wise social and political activity. If every course in the humanities were as sure of its objectives and of its responsibility to serve our human nature—as distinguished from our animal nature—of its responsibility to our society and our God, then we should cease to fear that humane studies must give place to science and technology. Then we should cease to hear talk of the hibernation of the humanities during this great crisis in the history of civilization. For it is only the teachers of our subjects who can keep clearly in view what are the great principles which now clash in a life and death struggle. We alone can carry alive into the heart by passion the difference between the conception of man as what Philip Wylie calls "an ill-digested lump of chemical, physiological and economic reflexes, a slave born to circumstance" and that of man as an individual born for freedom, happiness and immortality. Without the conviction that springs from the emotions aroused by these conceptions, we shall fight the war feebly and unintelligently. Fired by these convictions we shall fight it resourcefully, resolutely and nobly. And we shall find that, when this orgy of destruction is over, we must establish a world in which the individual man shall be free. We shall know that important as the politically

and economically freed man will be, it will be infinitely more important to make him intellectually and spiritually free. Only then he can be trusted to use the tools that science has given him in a way to enhance his security and happiness.

If we believe the performance of these high tasks to be our immediate duty, we shall be in little danger of

falling resignedly to sleep until the war is over. Instead we shall shake off the last vestige of somnolence which has descended on some of us during the last fifty years and take our place in the van of this war to preserve western civilization.

OSCAR JAMES CAMPBELL

COLUMBIA UNIVERSITY

MEMORANDUM

The remarks of Hon. James V. Forrestal, Secretary of the Navy, on liberal education have been requested by a reader. Citing the Secretary's address, published in The Princeton Alumni Weekly of July 7, Professor Charles T. Murphy explains that it was delivered June 21, 1944 at Princeton University on the occasion of a special convocation of the Navy's V-12 Unit in training there.

Professor Murphy finds the following portion pertinent to the reader's inquiry:

"The liberal arts college is one of the foundations upon which our democracy is built. . . . It will help and be helped by the state universities. Its curriculum must return, if our Navy experience is any index, to certain

basic compulsory courses rather than allowing complete freedom of selection to its students. It must recover its ability to turn out men soundly trained in mathematics and sciences as well as in the broadening humanities. There may be some argument on this, but I would even like to see Greek and Latin restored to their ancient glory."

Instead of argument, the Secretary of the Navy will find in these pages only a hearty echo of his hope. Not his selection of the three significant branches of the liberal arts, but his conjunction of the three should be underlined here. Others of the naval service, Admiral Jacobs eminent among them, have made similar statements recently about the importance of liberal training in the colleges.

REVIEWS

Political Refugees in Ancient Greece from the Period of the Tyrants to Alexander the Great. By ELEMÉR BALOGH with the collaboration of F. M. HEICHELHEIM. xvi, 134 pages. Witwatersrand University Press, Johannesburg 1943 7/6

The Professor of Comparative Law at the University of Witwatersrand has written a useful little book. He has assembled and set forth in convenient form the available material concerning political exiles and their treatment in the Greek city-states. More than that, he has studied afresh some important inscriptions that have a bearing on his subject and has gathered helpful lists of references to the recent literature dealing with various of its aspects.

The titles of the four chapters are: I. From Tribal Usage to City Law; II. Proscription and Banishment in the Greek Polis; III. The Political Refugees in Exile; IV. The Repatriation of Political Refugees. The first, very brief, chapter discusses banishment as a method of punishing offenders in the period of tribal organization preceding the emergence of the city-state. The second, and longest, chapter is devoted for the most part to a consideration of the known cases of exile that occurred in Athenian history from the time of Cylon to the end of the fourth century B.C. and of the legal principles and practices involved; since almost all of the information that we have concerning political banishment in Greece relates to Athens, it is not surprising that it is only in the final section of the chapter, dealing with

the fourth century, that we begin to find references to affairs outside of Athens and its dependencies. Then, in the third chapter, the institutions of *metoikia* and *proxenia* are treated from the point of view of the opportunities they offered for obtaining refuge in case of banishment; and the privileges which exiles might enjoy and the persecutions to which they might be subjected in their places of asylum are described. Finally, in the last chapter, the possibilities of repatriation as the result of amnesties are dealt with and the legal arrangements for the recovery of property by repatriated persons are discussed. These chapters are preceded by an Introduction and followed by an Epilogue, each of them hardly more than a page in length, in which the subject of the book is linked up with the problems of our contemporary world. The notes follow the text and take up about a third of the total number of pages of the volume. There are two indices, one of names and subjects, the other of literary passages and inscriptions discussed or quoted in translation.

A reasonably well-informed classicist is not likely to find himself on unfamiliar ground anywhere in the book. The most instructive part of it for the majority of readers will no doubt be the chapter on repatriation. Of special interest in this chapter is the very thorough treatment given to documents from Mytilene (IG XII Suppl. p. 3, no. 6) and from Tegea (IG V 2 p. xxxvi = SIG³ 306) which were *psephismata* designed to supplement and clarify, in the light of local conditions, the edict of Alexander the Great proclaiming a general amnesty for exiles throughout the Greek states.

For many readers the most valuable feature of the book will probably be the bibliographical data provided in the notes. A considerable number of notes consist wholly or in part of references to books, monographs, and periodicals containing discussions of particular points touched upon in the text. These collections of references not only attest the author's extensive and up-to-date familiarity with the relevant literature but should also serve as useful guides to those whose acquaintance with it is more limited.

In general, the author's style is straightforward and clear. But a few obscurities have unfortunately been allowed to remain. For example, the rendering on page 24 of a portion of the oath prescribed for Athenian *bouleutai* and *beliastai* concerning the treatment of the people of Chalcis (IG 1² 39=SIG³ 64) is hardly intelligible as it stands. The author's interpretation of the passage is revealed in note 68, but from the translation alone it is by no means readily apparent.

The printing is far from impeccable. Even though a reasonable amount of care seems to have been taken in checking the accuracy of the references, misprints are regrettably numerous throughout the book. Many, to be sure, are irritating rather than misleading. Of those noted by the reviewer there are two that should perhaps be mentioned for the sake of saving other readers' time: 'Syll.³, 262' for 'Syll.³, 226' in the first line of note 81, and 'ὀμνησαντες' for '-as' in the third line of note 127. It might also be well to warn the unwary reader that in page references the abbreviation 'f.' is not confined to its accepted function of indicating one following page; it is regularly used (in place of the more usual 'ff.') to indicate an indefinite number of following pages.

The appearance of the notes is impaired by varying widths of leading between lines of Greek printing and by vagaries in the spacing at the transitions from Roman to Greek type and back again. Much more serious is the fact that the Greek font employed lacked some of the characters that are necessary for the printing of Greek inscriptions in accordance with accepted usage. Parentheses are used indiscriminately in place of brackets and of other conventional marks. The result is decidedly misleading, especially in that portion of the Erythrae decree given in note 67.

The book was originally intended as a section of a larger work dealing with refugees in various periods of the world's history. But war conditions prevented the completion and publication of more of the work than this. The separate publication of this much was certainly amply justified, and it deserved a more accurate and attractive job of printing than it received. The subject is one of timely interest and reflects a desire to relate the experience of the ancient world to the problems of modern times similar to that reflected in the admirable recent volume on the subject of the Greek and Roman attitude toward foreigners by a colleague of

the author, T. J. Haarhoff's *The Stranger at the Gate: Aspects of Exclusiveness and Co-operation in Ancient Greece and Rome, with some Reference to Modern Times* (London, New York, Toronto: Longmans, Green 1938).

In spite of the timeliness of the subject, Professor Balogh's book is not likely to be of great help to a reader who picks it up in the hope of finding clues to the solution of the many complicated problems relating to refugees that confront the world today. The author, to be sure, suggests that "something may be learnt to help to solve our contemporary problems by comparing them with corresponding situations in ancient Greece" (xv). But he has been very careful to avoid, as he says, interpreting "the evidence of ancient sources in the light of modern events" (ibid.); and he is himself chary of drawing lessons from Greek experience to guide us in our present difficulties. In fact, the sole conclusion which is specifically stated is that "the remedy is still the repatriation of the exiles as in the days of Greece . . . The majority of refugees are and must be ruined without an agreed repatriation on fair terms, in spite of all the goodwill of those who assist them" (84). Even this conclusion is perhaps not so completely self-evident an inference from Greek experience as the author supposes. There were considerations in favor of repatriation, such as the strength of religious ties to the home community and the almost universal reluctance to admit and assimilate foreigners, which were more compelling in Greek times than they are today. Be that as it may, the author in his eloquent Epilogue reveals very clearly his realization that under present world conditions only partial and pathetically inadequate solutions of the problems created by the dispersal from their homes of vast numbers of refugees are possible and that for any thoroughgoing remedy "a general military, moral and economic pacification throughout the whole world" (83) is essential.

L. R. SHERO

SWARTHMORE COLLEGE

Papyri from Tebtunis. Part II. By ELINOR MULLETT HUSSELMAN, ARTHUR E. R. BOAK, WILLIAM F. EDGERTON. xx, 446 pages, 6 plates, 4 tables, 1 figure in text. University of Michigan Press, Ann Arbor 1944 (University of Michigan Studies, Humanistic Series, Volume 29. Michigan Papyri, Volume 5) \$5

This volume virtually completes the publication of the Michigan papyri from the grapheion ('writing center') of Tebtunis which was begun by Professor Boak in 1933 (Michigan Papyri, Vol. II: Papyri from Tebtunis, Part I). Only a few of the grapheion texts, it is noted in the preface, and those poorly preserved, remain for future publication.

The two volumes, P. Mich. II and P. Mich. V, are complementary. The former contains registers (*ana-*

graphai) of contracts, abstracts (*eiromena*) of contracts, and financial accounts of the grapheion; the latter contains half a dozen additional *anagraphai* and *eiromena* but consists chiefly of actual documents which grapheion scribes assisted in preparing, whether they were intended for registration or not—petitions, tax receipts, ordinances of guilds, contracts, loans, wills, and so on. Of these Dr. Husselman edited the contracts which concern titles to real estate and prepared the indices for the entire volume; Professor Boak edited the remaining Greek texts; and Professor Edgerton the six demotic texts.

Although many of these papyri, or duplicates of them, have been published elsewhere, their publication as a compact group, all from the same office and all dating between A.D. 7 and A.D. 56, adds to their value. They not only afford a more nearly complete picture of the activities of the grapheion and throw new light on legal procedures, but also offer greater possibilities of reconstructing the prosopography of Tebtunis and its economic and social life in the first century of Roman rule. Dr. Husselman, for example, has been able to draw up genealogical tables for four families of Tebtunis showing the relationships of 54 individuals and covering as much as four generations.

Concerning the grapheion, Professor Boak points out that the Kronion who appeared in P. Mich. II in charge of the grapheion in A.D. 45-7 was in fact nomographos of Tebtunis from at least A.D. 43 to A.D. 52. The management of the grapheion was accordingly not a liturgy, as was formerly thought possible. There seems to be no further information, however, on the rôle of Heron as the nomographos to whom a number of payments (*diagraphai*) were made by Kronion's grapheion in A.D. 45-7.

Dr. Husselman contributes a discussion (a part of her doctoral dissertation) of the numerous instances of multiple copies of the same document and of texts which consist only of the subscriptions of the interested parties. Her conclusions are that the original of the contract in each case remained on file at the grapheion and constituted the essential document. The duplicate copies were written out so that each of the contracting parties might have one; but they were not always called for and so remained in the grapheion. The subscriptions which lack the text of the contract ordinarily are incomplete duplicates, signed at the time of making the contract and with space above the subscriptions for filling in the text afterward, at the scribe's leisure, from the original; but there is also evidence that occasionally the subscriptions alone might take the place of the fuller form of the contract.

Regarding the demotic texts, the present reviewer is not competent to make any comment whatever; but the name of Professor Edgerton is sufficient guarantee for the execution of this difficult task. The observation (Introduction 11) that demotic literature flourished

during the first two centuries of the Christian era and that the writers of the demotic texts in this volume were practiced scribes, but that "the writing of demotic legal documents seems to have declined both in quantity and quality" is of great interest for the cultural evolution of Egypt during this period. As a detail, may not the priest Onnophris, son of Patunis, who wrote no. 342, be the *Onnopbri pteraphorô graphonti ta Aigyptia* of P. Mich. II, 123 verso, col. IX, 28?

Among the papyri of individual interest, no. 232 helps to confirm the view of Preisigke and Kunkel (as against Mitteis) that in transfers of catœcic land four steps were necessary: (1) *parachôresis*, (2) *metepigraphê*, (3) *paradeixis*, and (4) *eudokesis*. It also shows an *exegetes* directing the transfer instead of the usual *bibliophylakes*. The suggestion is made that the *bibliophylakes* did not serve in this capacity until later; but it seems also possible that the petition was addressed to the *exegetes* in this instance because the petitioner was acting in the capacity of guardian (*epitropos*) of her three minor sons, a position to which it was usual for the *exegetes* to make appointments. No. 312 is the lease of a bath privately owned by two Roman knights which adds to our information regarding baths and bath taxes.

Could it be that the celebration of the twelfth of each month which is prescribed in no. 242, a guild ordinance of the time of Tiberius, had for its occasion Augustus' virtual *dies imperii*¹ on January 7—Tybi 12? For the sake of those interested in *hemeraî Sebastai*, an entry for the *ton theon Sebaston hemeraî* (98 and 102-3; no. 244, line 15) celebrated by a guild member Claudius might have been included in Index II b, "Days."

ROBERT O. FINK

RELOIT COLLEGE

Hrotsvithae Liber Tertius. A Text with Translation, Introduction and Commentary. By SISTER MARY BERNARDINE BERGMAN. iv, 178 pages. Sisters of Saint Benedict, Covington, Kentucky 1942 (Saint Louis University dissertation) \$2

The 'First Book' of Hrotsvitha's¹ works (the Legends) was translated into English by Sister M. Gonsalva Wiegand in 1936, and the 'Second Book' (the Plays) by 'Christopher St. John' (Cristabel Marshall) in 1922. The third and last book, now translated by Sister Mary Bernardine Bergman, consists of two historical poems. *Gesta Ottonis* and *Primordia Coenobii Gandeshemensis*.

¹For evidence on this date as Augustus' *dies imperii* see W. F. Snyder, "Public Anniversaries in the Roman Empire," Yale Class. Stud. 7 (1940), 231.

¹The name is spelled Hrosvitha on the title-page of the dissertation.

of which, however, nearly half of *Gesta* and the ending of *Primordia* appear to be lost; there remain in all about 1430 leonine hexameters. Lacking the general appeal of the *Legends and Plays*, the third book still has its own special interest as a narration of events that touched the life of the poetess herself—the history of her own time and the foundation of her own convent. Otherwise, as a historical document, it has only a modest value. The *Gesta* in particular presented its author with a delicate task; and when we remember that the poem was commanded by her abbess, Gerberga, a niece of the subject, Otto the Great, and that it is dedicated to both Otto I and Otto II, some distortion or suppression of fact (duly noted by Sister Mary Bernardine) may readily be pardoned—may perhaps be said to have historical value of its own. The *Primordia* is easily the more pleasing of the two poems, and deserves to be reckoned among the most charming of Hrotsvitha's writings.

The text is that of Strecker (1930). The translation is as readable as may be where the object is not to sacrifice literalness; but if exactness is its virtue, what if it is not exact? I have only looked about here and there, and hence may do the whole some injustice, but it seems to me that I have encountered too many uncertainties. I will say that they strike me as arising not from incompetence on the translator's part but from want of care.

Gesta 21 (43): *sancto* is to be taken with *genitore*, not with *iubente*; 5 (45): *bene* with *firmam*, not with *habentem*; 8: *lusto* with *moderamine*, not with *populo*; 21: *bis ternos* is not 'twice six'; 115: *amando*, not 'loving' but 'beloved'; 136: *potentis* is not ablative; 161: *ad tempus modicum* is not translated; 188: *socio* can hardly mean 'hostage,' and cf. 220 ff.; 304: *pro iusto dandum*, not 'be given over to justice,' but 'substituted for the just man,' as in Prov. 11.8 quoted in the note; 384: *His hominum monstribus bellis obstans iteratis . . . calles secluserat* is not 'preventing these continuous destructive wars of men, he had barred avenues,' but 'by opposing in repeated wars these monsters in human form [Avars], he barred avenues to them'; 405: *denique* does not mean 'perseveringly'; 417: *pernobile* is not rendered; 428: the whole line is omitted in translation; 714: 'when, corrupted by the adverse persuasions . . . , he had regained the citadel, he imposed a heavier yoke' should be 'when he had regained the citadel, corrupted by the adverse [*sinistris*, malign?] persuasions . . . , he imposed'.

Primordia 32: 'its own ruddy shafts'—omit 'own'; 77: 'blessed' has dropped out of the sentence in parenthesis; 151: 'whose' here offends against English grammar; 185: 'As the true view of many of those who know claim [!]' ; 202: *clare* to be taken with *visu probare*, not with *audita*; 254: not 'which . . . she beheld,' but 'was to behold' or 'should behold' (*cernebat*), as the context shows; and accordingly in 261

designati should be translated the 'designated' rock, not the rock 'already mentioned.'

The ultima manus has not been applied—which lacking, all is lacking. In the Introduction we may accept the historical sketch as probably adequate for its purpose, and the rhetorical analysis, though forbidding, as thorough and workmanlike. The lexical remarks, on the other hand, seem very puzzling. The intention is to signalize usages characteristic of Hrotsvitha, but those cited are mostly quite common expressions; as the adverbial use of *merito*: 'frequently in the ablative—*merito* or *inmerito* without *cum* as in Classical authors.' What can that mean? It would have been enough in any case, perhaps more than enough, to know that Hrotsvitha employs *meritum-merito* 27 times. Why dwell on *votum* as signifying either 'wish' or 'prayer'? Why remark on *ocius* at all, or inform us that it 'does not occur in prose before Livy'? What is classical evidently is not poetical: '*solamen*, the Poetical for the Classical *solacium*.' These lexical remarks in the Introduction are offered (13) as an overflow from the Commentary; and truly the Commentary abounds in similar things, vague, otiose, or mistaken. Livy, one comes to see, is a late writer: '*pignora*, "child," only in Silver and Late Latin, Livy and Tacitus being cited' (157); 'the temporal use of *sub* . . . is rare in Classical prose, but frequent in Livy' (143). *Baptista* is a Greek loan-word, and *beatus* 'frequent and Classical beginning with Ennius' (ibid.)—very true; *pro dolor* is followed up and down the text of Hrotsvitha as something somehow remarkable as a 'nominative of exclamation'; but *O quam tranquillum* in *Gesta* 163 is not an 'accusative of exclamation,' as the note (125) calls it, and fortunately the translation (53) here proceeds correctly and independently of the comment. There is a similar disagreement between translation and comment in *Gesta* 719. But I do not wish to go on filling space with these points, nor with the misprints that tease the reader (and put him in a bad humor) persistently from the cover of the book to the Bibliography, e.g., on page 18, second paragraph, something has dropped out, leaving the sentence unintelligible; page 128, 'a variant [*sic*] reading,' where, by the way, 'alternative translation' seems to be intended, though I do not see how the one proposed could be achieved; and a few lines below, '*metri causi*'; page 133, 'Bishop of Reggia.'

All in all, the swan (if swan be allowed) of Gandersheim deserves much better than this at the hands of posterity. Let it not be said that this is after all only a doctoral dissertation. The moral is important. The author has evidently done a great deal of work, but all is spoiled for want of rigorous revision. One cannot help blaming her advisers for not seeing that this final effort was made.

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